REMARKS

ON THE

DISORDERS OF LITERARY MEN,

OR

AN INQUIRY

INTO

THE MEANS OF PREVENTING THE EVILS USUALLY INCIDENT

TO

SEDENTARY AND STUDIOUS HABITS.

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TO

THE REVEREND

FRANCIS WILLIAM PITT GREENWOOD,

Whose talents and virtues render him alike dear to his friends and valuable to society, and whose fate it has been to experience that Genius procures no exemption from the inroads of disease, this essay is most affectionately and respectfully inscribed, as a slight testimony of the personal regard and friendship of

THE AUTHOR.

PREFACE.

The remarks offered to the public in the following pages were originally suggested by the lamented indisposition of the distinguished scholar to whom they are inscribed. They first appeared as a series of Essays in the Boston Medical Intelligencer. As the circulation of that highly respectable paper is principally among members of the medical profession, it was thought, that by being published in a separate form, they might be more extensively useful, and would be more likely to meet the eye of those for whom they are particularly intended.

In a work like the present, *originality* cannot be expected, and has not been aimed at. The design of the author is to present to the literary community a few plain facts and directions on the means of preserving their health; and in the prosecution of this, he has not scrupled to avail himself of the assistance of earlier and abler writers on the same subject. Their words (or in some cases, a translation of them) have been occasionally used to convey their ideas,

when the ideas have appeared of practical importance, and could not be more concisely expressed. It may be proper to mention that the title of the chapter on Female Society, and many of the sentiments contained in it, are from a foreign work, which he has found much advantage in consulting; of the other obligations scattered through the volume, he deems it sufficient to make the above general acknowledgment.

Boston, August, 1825.

DISORDERS

OF

LITERARY MEN.

A MAN who is devoted to the cultivation of letters is too apt to forget that the soundness of his understanding depends much on the vigour of his bodily powers. He regards the application of the means necessary to preserve the latter, as a comparatively tiresome and forbidding employment, and dreams far more of the success he anticipates, or the glory to which he aspires, than of the care he ought to bestow upon his *health*—the first and most valuable of all blessings, and that which alone can give zest to the enjoyment of any others.

The sad effects of this error, which have been too often exemplified and lamented in our immediate neighbourhood, have led us to

offer our literary friends a few observations, the object of which will be to point out to them how their habits interfere with the natural operations of life and health, and the method by which their studies may be pursued without injury to their corporeal strength. With this end in view, we shall first give a general sketch of the manner in which the disorders of men of letters are induced, and afterwards a minute and physiological analysis of their causes, and the way in which they may be avoided. In the execution of this plan, we shall not be without a hope that it may prove useful, since we are certain that no stronger motive than the conviction of the understanding can be offered to those who are, not only the possessors, but the professed admirers of intellect.

CHAPTER I.

General Sketch of the Manner in which the Disorders of Men of Letters are induced.

We suspect there are few men, if any, in this country, who injure themselves by study. A person who has been familiar with the habits of our most learned men, and those too who are esteemed the most studious and indefatigable, would be astonished at the intense application of the scholars of Europe; and yet the latter are much less liable to disease than the former. We are constantly exclaiming against the studious habits of our men of letters; yet the truth is, that *application* is the only thing wanting to make them as *learned* and as *eminent* as any in the transatlantic world; and *proper regimen* is the only thing wanting to make them as *healthy*. Nothing contributes more to health than a constant and an habitual use of the intellectual faculties. The good will of the world is too apt to attribute the ills of sedentary men to the intense-

ness of their thoughts, and to overlook, or neglect, or even encourage those habits in which all their worst maladies originate. We well remember the case of a medical student, who looked forward with great anxiety to his last examination, and being ambitious to excel all his fellows, betook himself to what his friends called a most dangerous application. It was even told of him that he was sometimes found at midnight, poring over his books of anatomy, and that his mother could never avoid sneezing as she entered his room, so completely was the air scented with Lorrillard, which he was obliged to use profusely to conquer an almost irresistible inclination to sleep. This habit of snuff-taking increased so rapidly, that at length an ounce a day could scarcely prevent him from nodding over Cheselden in the evening, and absolutely losing himself over a page of Boerhaave. In a few months his health began to fade, he became emaciated, his skin assumed a coppery, yellowish tint, and exhaled at some distance the distinct odour of tobacco. He lost his appetite, and a diarrhœa came on, which

resisted all the remedies the most skilful physicians could recommend. He was advised to give up his books,—but even persuasion was in vain. At length he became completely emaciated and enfeebled, that so little hopes were entertained of his recovery. His friends all execrated those habits of study which had brought him into this deplorable condition, and the world talked so much of his making himself a victim of industry and perseverance, that he was at last persuaded to relinquish his pursuits, and all idea of taking a degree. But the high hopes of all were disappointed, for he grew no better under the *indolent* regimen. At last he determined to leave off snuff-taking, and, as by enchantment, his diarrhœa ceased, his appetite returned, and he soon recovered that flush of health for which he had been formerly distinguished. He now returned to his books with more zeal than ever, and found no inconvenience in his midnight lamp, so he but breathed the atmosphere of his chamber unadulterated by the poisonous perfume of tobacco. Though it is not to the same pernicious and disgusting

habit we attribute the diseases of our literary men, yet it is to other causes just as far removed from closeness of application, to which, as in the case just related, they are most generally ascribed.

The fact is, that a certain equilibrium must be kept up between the energies of the body and the mind. Torpor of mind, with bodily exercise, will produce melancholy and consumption, as well as mental labour with sedentary habits. One who has no business to exercise his mind, can bear no fatigue of body—the least exertion wearies him. But the man who is actively engaged in the affairs of the world, whose intellectual faculties are constantly on the stretch, is continually in motion, yet seldom fatigued ;—he walks miles every day without the consciousness of the least languor or uneasiness. If he is confined but one day to his house, whilst the calculations of business are going on in his mind, he begins to complain ;—he finds activity of body absolutely necessary to support that equilibrium of which we have spoken, and without which the functions of the system will always

deviate from their natural course, and its powers be eventually exhausted. It is equally true, that when the mind is inactive, the body may be so too without injury to the health (although moderate exercise of both is necessary to a vigorous constitution); thus idiots always live a torpid kind of life, and yet are subject to none of the diseases usually incident to sedentary men. The hypochondriac is enervated in body as well as mind: the maniac is not only fierce, but strong and active; and the idiot is both indolent and slothful. Were it intenseness of thought which produces disease, why should we not find it as often among kings, and senators, and ambassadors, and men extensively engaged in commerce, as among sedentary students? Their minds are as constantly exerted, and their anxieties are far more oppressive. A native of one of the cantons of Switzerland, whilst he was employed in mercantile business, which required great and unremitting exertion of his corporeal, as well as intellectual faculties, enjoyed the most perfect and uninterrupted health. At the age of forty, feeling a desire to be-

come a philosopher, he wound up his affairs, and took to poring over the metaphysics of Locke, and the Principia of Newton. These new occupations gave him no opportunity for bodily exercise, at all proportioned to that of his mind, and a disordered brain was the early consequence. A cessation of study, with a few medical remedies, soon restored his reason and his health ; but again dipping into the sublime, geometry, and metaphysical abstraction, he once more lost his senses.

The longer intense thought is continued, the more does the vital energy become accumulated in the brain, and deficient in every other part of the body ; this is exemplified by the fact familiar to every student, that when he has been thinking a long time, his thoughts are more vivid, and flow every hour more smoothly and rapidly along ; but when that train is ended, a burning heat is felt in the brain, and extreme languor in every other part. This tendency produces, according to other circumstances, various kinds of inflammation, tumours, dropsy, headach, delirium, convulsions, lethargy or apoplexy. It is from

this cause that learned divines in preaching, and learned professors in delivering their lectures, have sometimes expired in their chairs; and it was thus too that king Attalus died, in the assembly of Thebes, whilst he was animating the Bœotians by an harangue, to enter into an alliance with the Romans. Morgagni mentions a preaching monk who was seized with an apoplexy before his congregation; and a professor at Berne, deeply versed in the oriental languages,—a man in the prime of life, but of indefatigable industry, sunk into a state of idiocy in consequence of pressure on his brain. Numerous other examples might be mentioned of the fatal results of this determination to the head, which is produced by study, and which is favoured by the bending position usually and almost necessarily assumed by literary men.

If then it is found that the exercise of one organ, and the position which is required, produces an accumulation of blood in that organ, what depth of physiological learning is required to teach us that a change of position and the exercise of other organs will produce

a determination of that fluid to them, and thus restore the equilibrium of health. If then our students would only study as much as they do, and exercise more, we should not be called so often to mingle in the sorrows of society for the loss of its most beloved and most learned members; and if they would only be careful to exercise as much as they study, they might study much more than they do, and yet enjoy perfect health.

When the brain labours constantly, and alone, it robs not only the organs of locomotion, but of digestion; and nothing but general exercise can restore justice to both. After a luxurious meal, the stomach requires so much of the vital energy, that it can spare but little to other parts of the body; and if it be forcibly abstracted by mental exertion, the food lies a heavy, imperfectly digested mass, on an organ with which the system sympathizes more readily than with any other part of the whole animal economy. Hence we see why luxurious living is totally inconsistent with much reflection.

Violent exercise immediately after a full meal, retards the process of digestion almost as much as intense study ; nor do we rely entirely on physiological reasoning for these facts. After two dogs had eaten abundantly, one was made to lie still in the corner, and the other taken to the chase : at the end of a certain time they were both killed ; on examining the contents of the stomach, the food was found undigested in that of the latter, but reduced to a homogeneous mass in the stomach of the former. We all know how great is the relief which old people and those whose constitutions are not vigorous, receive from a nap after dinner ; it allows the chief energies to be exerted in the stomach, almost the whole body else being entirely at rest. Hence, too, why fools, who have already been mentioned more than once, not only live without thought and without exercise, but digest well, though they eat enormously—a fact noticed by Conf. Fleming, in the preface of his Neuropathia, and which most of us, who have seen an idiot, have remarked for ourselves.

Some hours after a *temperate* meal, when the stomach is not loaded, the mechanical effect, and the invigorating nature of bodily exercise are required to promote the digestive functions; but after a *luxurious banquet*, more rest and more subsequent exercise are necessary. With a proper degree of abstemiousness, this extra time might be devoted to study, and thus not only much be gained for application, but all the evils avoided, which result from filling the stomach with too great a quantity or variety of food. If, then, with this strict regard to temperance, sufficient exercise be taken daily to restore the equilibrium of the vital energy, great mental exertions may be rendered not only safe and agreeable, but salutary to the system. But when these rules are not regarded, when a man whose pursuits are of a sedentary, profound, and single nature, is satisfied with walking to church and back again twice every Sunday, and on the intermediate days, only to a friend's house to dine, and home again to study, it is most palpably certain that the constant contention thus kept up between the organs of digestion and of

thought, without that bodily exercise, which alone can impart its due to each, must produce a long train of painful and dangerous disorders. Thus are the diseases to which sedentary men are liable, produced, not so much by study, as by the neglect of necessary exercise, and too great indulgence in the pleasures of society.

Having given these general views of the subject, we shall proceed to our critical and physiological analysis.

CHAPTER II.

The Influence of Study and habitual Meditation on the different Organs of the Animal Economy, and on the Intellectual Faculties.

SECTION I.

In considering the influence of study and meditation on the corporeal and the intellectual faculties, it is necessary to premise some general remarks on those functions which constitute life. These have been divided into animal and organic. The *organic* functions, or the functions of organic life, belong to man considered as an individual ; such are respiration, digestion, nutrition, secretion, circulation, &c. ; these belong to us in common with inferior animals, and with vegetables. The *animal* functions connect us with objects around us ; such are sensation, perception, motion, &c. ; the centre of these is the brain.

These two systems or lives, though thus distinguishable, are closely connected with, and dependent on each other. Hence the in-

fluence of the mind on the body, and the reciprocal influence which the state of the body, or the health, exercises on the mind. Hence, too, why the man who in vigorous health, and in the early periods of life, is bold, aspiring, and sanguine, when age or disease overtakes him, becomes anxious, dispirited and timid. How remarkable the connexion between the digestive system and the brain! Affections of the stomach are marked by impaired vision, headach, and vertigo: while, on the other hand, an injury of the substance of the brain produces vomiting, and its contusions are followed by jaundice.

Still more intimate is the alliance between the organic system and the passions. If the mind is a prey to anxiety, the stomach refuses to digest the food; if excited by anger the heart beats with unusual quickness, the face is flushed, and the whole appearance testifies the internal disorder. The slave of ambition, who devotes his whole soul to the pursuit of power or fame, is wasted by corroding care; and often has the consequence been fatal, when these too fondly cherished hopes have been doomed to disappointment.

The animal system is particularly under the control of habit. By the frequent employment of certain muscles, their strength is increased, and we acquire dexterity in their use;—a fact which is abundantly exemplified in the activity of the rope-dancer, and the skill of the mechanic. Something of this kind, though in a less degree, takes place in the organic system. Thus the stomach digests more readily the food to which it is accustomed, than that to which it is a stranger. Whether this influence of habit extends to the brain itself, may admit of some doubt. It is certain that the powers of the mind are increased by exercise, and blunted by neglect; but how far this is produced by their effect on the brain, is the point in agitation. It might be thought going too far to attribute to each portion of the brain its particular function, and to maintain that its development is connected with that of a certain talent or propensity of the mind; though this doctrine can boast its powerful defenders and its rational defence. The growth of this organ usually accompanies the development

of the mind ; and in idiots, the deformity of the skull, and the smallness of the brain are equally observable, whether it be that the former opposes the extension of the latter, or this, for want of distension, fails to make its usual impression on the former.

Every part of our system has its peculiar sensibility, and is susceptible of excitement from causes corresponding to that sensibility. The muscles are excited to action by the will, through the medium of the brain, and each sense is in relation with certain qualities of the objects around. The eye is affected only by light, and the ear by sound. The brain, too, has its causes of excitement. The exercise of the mental powers determines the blood to this organ, and produces a temporary orgasm ; and from analogy we may infer, that this exercise, become habitual, must be followed by the general development of the organ, or the increase of those parts which correspond to the faculties called into exercise.

No one can have failed to remark the effect produced in the student by long continued

attention to a single subject. The theme of his contemplation absorbs his whole soul; surrounding objects lose their power of affecting him; and his senses are addressed in vain. In the mean time the face is flushed, the arteries of the head beat with violence, and the whole appearance indicates how completely the vital energy is concentrated in that organ, which has become the seat of so unusual an excitement.

SECTION II.

As, therefore, every part of the animal system is dependent on use for its growth and development, it is easy to account, in the case of sedentary men, for the disproportionate increase of the mind to the body. The limbs, deprived of that stimulus which would give them vigour, are stinted in their growth; the legs, both from inaction and a continued sitting posture, are prevented from expanding, and the general circulation is sluggish and feeble; while the brain is constantly exercised, and constantly increasing in size and strength. This contrast between the head

and the extremities has often been remarked among scholars, but in Rousseau and Lalande it is said to have been peculiarly striking. It is the same languid circulation which gives rise to those obstructions in the liver, and other abdominal viscera, which are so common among sedentary men.

It has been said that the organic system is peculiarly under the dominion of the passions; but if the influence of the passions is more immediate, that of the mind is not less sure, nor certainly less to be dreaded. We may remark, too, that the effect of this cerebral excitement on the organs, must be to render them more susceptible of injury from other causes, though it may not, of itself, produce such injury. On the other hand, we find certain affections of the liver produce a change in the mind, excite the imagination, and give a melancholy character to all the feelings.

It seems, at first view, a strange observation that a life of inactivity and study should wear upon the system more rapidly than great and constant bodily labour. But if we consider what has been said on the effect of ex-

ercise in augmenting the strength, and of neglect in lessening it; if we view, on the one hand, the labourer, toiling to be sure, but free from care and anxiety, and on the other, the student, uniting the highest mental activity with perfect bodily inaction, our surprise will cease. To prove that in this manner are sown the seeds of disease, we have only to turn to the records of literature and science. Epicurus so exhausted his system by application, as to be unable, during the last years of his life, to rise even from his bed. Petrarch fell a victim to repeated attacks of epilepsy; and Tasso, Pascal, and Zimmerman, were subject to an agonizing melancholy. Descartes imagined himself visited by a spirit, which exhorted him to the search of truth; and it is related of Barlœus, that he imagined himself, by turns, made of glass, butter, and straw; and that tormented by the alternate fears of breaking, melting, and burning, he put an end to his own existence, rather than endure apprehensions worse than death.

SECTION III.

The effects we have alluded to, depend, in some measure, upon the *nature* of one's pursuits. There are books, which, being composed without genius or energy, are perfectly innoxious, whilst others combine exquisite and forcible ideas, in such an exact connexion, that they elevate the soul, and fatigue it with the very pleasure which injures the reader in proportion to its degree. Boerhaave, after profound meditation on an interesting subject, passed six weeks without sleep, when he suddenly returned to the same state as before the accident. Malebranche was seized with dreadful palpitations when reading Descartes' Man; and a professor of rhetoric, at Paris, fainted away while he was perusing some of the sublime passages of Homer. A gentleman of literary taste, who had injured his health by too intense an application to study, could never listen to an interesting story, without a terrible vertigo; and the distinguished Mr. Dugald Stewart, of Edinburgh, the depth and beauty of whose metaphysical speculations

have excited the intense interest, and delighted the imagination of us all, is now incapable of fixing his mind long on any kind of calculation. If he begins to indulge on a metaphysical subject, which a few years ago would have entranced him, the chain of his reflections is continually breaking, and his mind wanders into more general and less profound speculations.

Many instances of the pernicious effects of excessive study on the nervous system, have occurred in our own vicinity, which we have thought it unnecessary to detail ;—we cannot, however, forbear a tribute to the memory of a friend,* of a penetrating genius, an excellent understanding, of strict morals, and one who seemed born for a better fate. Animated by too great a love of learning, he passed all his days, and most of his nights, in reading and meditation, particularly on subjects of legal science. At the early age of thirty-two, he felt the sad effects of this course ; he be-

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* John Gallison Esq. of this city, who died in the winter of 1820.

came less and less able to sleep quietly, began to talk incoherently, his reason, unable to recover its ascendancy, departed, and was soon followed by his life. Every body who knew, respected and loved him, but in the acquisition of his abundant store of learning, both in his profession and in theology, he had been too zealous, and too forgetful of the care he ought to have bestowed upon his health.

Besides these diseases, which may all be referred to the nervous system, there is another class which depend on a habit of sitting, and that sluggishness of the circulation already alluded to. Such are jaundice, hypochondriasis, gout, dysuria, stone, &c., to which we may add the more common affection of indigestion, or weakness of the stomach. Hæmoptysis and consumption, so direful in their effects, are principally caused, in literary men, by the vitious position of the chest in studying, and by fatigue from continued effort of the lungs.

Such are the dangers which beset the path of science, and such the price too often paid for literary distinction.

CHAPTER III.

Influence of certain Circumstances usually neglected, upon the bodily Vigor and mental Powers of those who are devoted to Study and habitual Meditation.

However much excessive and habitual exercise of the intellectual faculties may seem to produce mental as well as bodily infirmities, our literary friends have yet something to learn, if they really attribute all their maladies to study alone. Feeling, as they do, an insatiable thirst for literary distinction, and an uncontroulable pride and pleasure in cultivating those talents which they are conscious of possessing, that may be a grateful voice which proclaims to them the undoubted fact, that there are circumstances in their mode of life, a proper attention to which will enable them to pursue the objects of their ambition, without incurring the evils to which we have alluded; circumstances which, though trivial, exert an unbounded influence on the health, and produce that destruction of the intellect-

ual and physical powers, which is so often laid to the charge of application; these, therefore, it will be our duty faithfully to disclose.

SECTION 1.

The Air.

Among the requisites for preserving life and health, the first which should attract the attention of the physician, is the atmospheric air. The purity of this elastic invisible fluid, is indispensable to free respiration, and consequently to all the functions of animal life. Modern chemists have ascertained that it consists of 27 parts of oxygen, 73 of nitrogen, and (according to Fourcroy) 1 or 2 of carbonic acid gas. Its physical properties are well known, and we need scarcely suggest its great facility of rarefaction and condensation, and the readiness with which it mingles with the infinite number of vapors which exist near the surface of the globe it envelopes.

The air compresses us on all sides, penetrates into the minutest cells of the respiratory

organs, and is found to exist in every part of the digestive apparatus; it is susceptible of change from the emanations which arise during combustion and fermentation, and from the respiration of different animals. This fluid contains a principle, which, after having been absorbed by the lungs, is carried to every part of the system, to give rise to animal heat; and thus is it both the natural stimulus and the supporter of life. When, therefore, it exists in a state of perfect purity, it stimulates the different organs in such a manner as that every function is exercised with freedom and the most perfect regularity; but when, on the other hand, it is adulterated by any foreign gas or mephitic vapor, or by a diminution of its natural quantity of oxygen, respiration and circulation, the functions of the brain, and the secretions of the whole economy, are not only performed with languor and debility, but are sometimes even suspended or destroyed. It is thus that this universally diffused and constantly active fluid, becomes the cause of numerous maladies, and often conveys into the system of the unsus-

peeting sufferer, some subtle poison, which undermines his constitution, ruins his health, and puts an early period to his usefulness and his life.

Air that has passed through the lungs, is not thereby rendered absolutely unfit for respiration, but it is deprived of a certain quantity of its oxygen, (or vital air,) leaving a superabundance of azote and carbonic acid. Not only is the proportion of carbonic acid greater, but its absolute quantity is very much increased; it is generated in the lungs, and the air *expired*, contains a much greater quantity of it than the air *inspired*. After, therefore, having been often subjected to the action of the lungs, and having imparted its oxygen to produce animal heat, the air is little more than a mixture of carbonic acid and azote, and totally incapable of imparting to the functions that freshness and vigor which are derived from its more important ingredient. Pure cool air inhaled into the lungs, produces a greater degree of heat than that, the temperature of which is elevated; for, being more condensed, the same volume contanis a greater

quantity of oxygen gas; hence it is more proper to stimulate the various organs to action—to render our movements more free and sprightly, and the exercise of our intellectual faculties more vigorous and rapid.

If, then, the air contains a definite proportion of oxygen, and during each inspiration, a certain quantity of this principle is imparted to the blood, through the medium of the lungs, it is evident that the air of any one room, however large, if it remains a long time shut up, and is not changed by any current, can furnish but a small proportion of the vital principle, since not only is its quantity diminished by every respiration, but its place supplied by a pulmonary exhalation composed of unrespirable gases. The consequence of this is, that the blood does not receive its natural degree of stimulus, and all the functions languish and are performed with difficulty and pain. When, therefore, a person has remained a long time in an apartment, the air of which has not been renewed—his accustomed strength and agility are lost, and a general uneasiness, stiffness, languor, and disinclination to move, are the certain consequences.

Other evils, no less serious than those already mentioned, result from the habit of breathing an atmosphere of too high a temperature or too much rarefied, or which has been frequently subjected to the action of the lungs; these are, a constant inclination to sleep—torpor—a sort of failing of the brain, which is followed by a dullness and indistinctness of the ideas, which amounts to not only a diminished activity, but a total destruction of the imagination and the memory, and which often extends its influence to other faculties of the mind. These effects are attributed, by those who are ignorant of their real causes, to the weight and extreme density of the air; they say the air is heavy and oppressive. The fact is, it is much lighter at these times, than at any other, and all the disagreeable sensations it produces, are owing to that rarefaction—to the small quantity of oxygen contained in a given volume.

Elastic and pure air emancipates the whole system from the state in which it had been thrown, and enables all the functions to pursue their march with ease and freedom. Vigor,

force, and activity of body, take the place of uneasiness and insensibility, the sensations are revived and unembarrassed—the ideas are more clear and abundant—and associations natural and rapid ; the imagination is excited to its proper activity, and the memory exerts its power with strength and with effect. Every function, in fact, of the mind as well as the body, is excited to its natural and free exercise, and the principles of life and heat are universally diffused by the habitual respiration of a pure and unadulterated atmosphere.

These considerations show how absolutely necessary is purity of air, to the healthy action of the various functions of the body, and the clear and energetic exercise of the faculties of the understanding. If, then, for those who are concerned in the ordinary affairs of life, the habitual respiration of a fresh air, is required to support the operations of the intellect, how much more necessary is it for those whose path is in the fields of philosophy and science, and whose hopes, whose usefulness, and sometimes whose lives, depend on the strength of their understanding,—on the clear

and vigorous exercise of their intellectual faculties.

Whilst speaking of the effects of air on the system, it may be expected that we say something on *contagion*, on the putrefaction of different substances, or discuss, perhaps, the long agitated and long to be agitated question,—whether the effluvia evolved by *animal* matter during its decomposition, injures the health or shortens the life of those who reside within its influence. A discussion of this subject would be of little advantage to those we address, since scholars are seldom found within the precincts of a butchery, or in the immediate vicinity of establishments for the manufacture of adipocire. Merely remarking, then, that although the animal miasm does not produce those sudden and powerful effects which result from exposure to vegetable putrefaction,—although it does not display its baneful influence by those hurricanes of disease which are but too often felt in our more southern cities, there may yet be *insidious* as well as *open* enemies to the human system ;—gentle breezes may bear the seeds of

slow and imperceptible decay, and all our remarks have been intended to show, that a man will enjoy better health, and a longer life, by uniformly breathing a pure atmosphere, than habitually inhaling air that is polluted—be it an animal or a vegetable which is the source of the corruption.

To ensure the important benefits of FRESH AIR, we recommend our literary friends to profit by the following directions.

1st. They should select a place of residence which is elevated, and exposed to free currents on as many sides as possible. If there must be one side closed up, let it be that which faces the east;—but it is little less than suicide, for an individual whose pursuits are sedentary, to select an habitation in the very midst of a city. We have, around our Common and Mall, habitations where students might find, by occupying a front room, all the advantages we have here alluded to, and enjoy at the same time that healthful excitement which the mind derives from beautiful natural scenery, and the occasional view of a happy multitude.

2d. Their walks should not be through the confined streets of a busy metropolis, but on the banks of deep rivers, or the borders of the ocean—where there is not only a refreshing coolness and invigorating purity in the atmosphere, but where there is some beautiful fall or craggy shore—some strand whose bosom is alternately bathed and bared by the foaming and the refluent waves,—or some distant and romantic scene which engages the imagination and elevates the soul, and thus diffuses over the whole frame an agreeable excitement, which contributes at the same time to its development and its strength. The neighbourhood of shallow rivers, which are often dry, and the banks of which are polluted by decaying animal matter, are to be as studiously avoided, as those which are deep and pure are to be frequented.

3d. When students have selected a healthy residence, and returned from their refreshing promenades to pore over their books of science or of taste, there is yet another precaution they should take, in order to secure a change in the air of their apartments, and a

consequent supply of those important qualities which are necessary to the preservation of life and health. The best mode of effecting this object, is by causing apertures to be made at the top of every window, with guards so constructed as to direct the air towards the ceiling, thus ensuring a constant circulation in the room, without any particular current sufficient to check perspiration, or produce any *sensible* effect on the surface of the body. In addition to this, a student should acquire a habit of throwing open his door and windows every time he leaves his study, if it is but for five minutes—unless the weather is damp or disagreeably cold. But there is no dampness or degree of cold which should induce him to close the apertures in his windows ;—any difficulty of this kind is best obviated by a small fire.

By observing these, with other rules of hygiene, the student will be enabled to accomplish with facility the favourite object to which all his wishes and his endeavours tend, without inducing that fatigue of the brain, embarrassment, langour, and debility of the

intellectual faculties, and impairment of bodily health, which must invariably accompany his pursuits, when these rules are neglected.

For the purpose of illustrating the influence of confined air, and a superabundance of carbonic acid, we beg leave to relate the following circumstances, which, though far from being new to our readers, are not therefore any less to the purpose.

It recently happened at the Philadelphia alms-house, that two men went out to repair the common sewer, and one of them fell dead immediately on inhaling the vapour which arose from it. The other ran to his assistance, and receiving the same noxious effluvia into his lungs, he shared the same fate with him he attempted to rescue.

Young Bertholet, son of the distinguished philosopher, gave a more scientific, but no less fatal, illustration of the influence of the air on the human system. Notwithstanding his superior talents, high attainments, and flattering prospects—in spite of the enlivening society and alluring amusements of the French metropolis, he became a victim to an

insupportable *ennui*. Locking himself up in a small room, and closing the apertures and crevices, he lighted a barrel of charcoal, and seated himself before a table, on which he had laid a second-watch, with pen, ink, and paper. He then noted down with exactness, the hour when the charcoal was lighted, the first sensations produced by the carbonic acid gas it evolved, and the progress of his delirium, till the writing became confused and illegible, and he was found dead upon the floor.

The following case of a gentleman, well known as a scholar, is better calculated to show the influence of slighter modifications of the atmosphere on the intellect and health of men of sendentary habits and literary taste. The gentleman to whom we allude, was in the habit of studying intensely, in a small and poorly ventilated apartment, for five, six, and sometimes seven hours successively ; his door and windows were kept closed, that he might not be disturbed by noise from without. For the first two or three hours he experienced no uncomfortable sensations, but after that period he always felt heavy, and fell, frequent-

ly, almost asleep. When overcome by this narcotic inclination, he was soon awakened by a sense of suffocation, and a dull pulsating pain in the head; his face was red and swollen, his features cramped, eyes inflamed, and he became almost incapable of bodily motion, and totally unfit for reading or meditation. He was in the habit, when in this state, of going into the neighbouring rooms, and all his troubles would thus soon leave him. During these times he said he felt much as those birds must feel, who, for purposes of experiment, are placed under the receiver of an air-pump, from which the air is drawn until the poor creatures are about to suffocate, and then admitted again for their recovery. Whilst making use of this figure to illustrate his feelings, it occurred to him that his own troubles might be produced by a want of fresh air in *his receiver*—in the apartment in which he devoted himself to study. Improving on this suggestion, he took the precautions we have recommended, and has since pursued his studies with equal intensity, but without the least sensation of fatigue or langour, however

long he remains in his apartment, and however profound the nature of his pursuits.

SECTION II.

Baths.

To plunge frequently into clear rivers, and refresh their bodies in the cool waters of running streams, was, among the ancient Egyptians, Greeks, and Romans, more a *fashion*, than a custom adopted for purposes of cleanliness and health. This fashion at last terminated, among the Romans, in placing *the bath* among those luxuries, the number and excess of which produced so much depravity in the people, and such destructive consequences to their empire. The foolish pageantry and misplaced splendor, with which the bathing rooms in Rome were decorated in the time of Seneca, afforded a rich subject for his most pointed satire; and the folly of his contemporaries, in this respect, is strongly depicted by comparing their gaudy halls with the rude architecture and obscure situation of

those houses in which Cato, Fabius Maximus, and Cornelius, were accustomed to bathe, and the extreme simplicity of the building where the great Scipio, after subduing the soil of his own fields, or the armies of the whole earth, thus refreshed his body, fatigued by the toils of agriculture or war.

At the present day the French are more in the habit of bathing than any other people. They bestow great expense and trouble on the construction and ornament of the buildings intended for this object, and the rich and curious architecture of some of these establishments at Paris, seldom fails to attract the attention of strangers, and to win the patronage of the Parisian multitude. The *Bain Vigier*, for instance, which floats in the river Seine, near to Port-Neuf, contains *one hundred and forty* bathing tubs. It is two stories high, and the galleries in each story are ornamented with heavy columns and pilasters, and lighted by costly chandeliers. A large portico on the outside of the building is beautifully decorated with shrubs and flowers, and on the opposite bank of the river is a neat and agree-

able walk shaded by rows of poplar trees and willows. The *Bains Chinois* on the boulevard Italien, and *Bains Turques* on that of the Temple, are of a still more singular and superb construction. In England the warm bath is much more in use than formerly; and in this country, where it has but recently been at all common, we are becoming more and more attached to its pleasures, and convinced of its utility. Few dwelling houses are now constructed by persons of ordinary wealth, without a bathing-room;—but in the United States, as in Great Britain, the public establishments are extremely small and inconvenient,—a circumstance which is the cause of more regret, the more we reflect on the importance of preserving the skin in a state of suppleness and health.

The skin and the stomach are the periphery and the centre of the human system, and on the free and healthy action of these depend the sanity and vigour of all the operations which are going on between them. So intimate too is their sympathy, that every thing which is applied to the one, produces a cer-

tain effect upon the other, and every thing which is admitted into the latter, discovers its virtues by some peculiar action on the former.

The *warm bath* then must produce other effects on the system than those immediately induced upon its surface. The influence of this remedy extends to the digestive functions, and to all the physical and intellectual faculties. It is very evident that so powerful an application to so extended and sensitive an organ, must be either extremely useful or very injurious; and, unless properly regulated, it is much more apt to do harm than good.

The agreeable sensation produced by a bath, the temperature of which is higher than that of the body, has drawn people into a habit of taking it too hot and continuing it too long;—and it is this circumstance which has made that a luxury, which was designed as a remedy or preventive of disease. There is no constitution which does not suffer from the exhaustion which is occasioned by long continued immersion in a too hot bath, and hence has arisen the habit among the French and

other people, of *replenishing the exhausted fluids*, as they say, by taking a bowl of chocolate or hot broth immediately after dressing;—a pernicious habit, founded on a false notion. If then the most rugged frames are debilitated by this practice, how much more unable to bear up under its influence must be those men, whose daily habits tend to lessen the force of their physical faculties, and to preclude that free exercise which is necessary to fortify them against the quiet but sure ravages of debilitating causes!

As an imprudent use of the warm bath will be peculiarly injurious to literary men, so will its proper application be, among them, a more powerful means of invigorating the body, and giving freedom and clearness to the mind, than in any other class of individuals. It gives suppleness and a free action to limbs which had been cramped by a long continuance of one position—it equalizes and quickens the circulation which had become torpid by want of exercise, and which had acquired local determination by study—and it relieves the whole system of that perspira-

ble matter which the brisk exercise of men in active business causes to be copiously excreted. Whoever is acquainted with the anatomy and physiology of the skin, will understand also in what manner a warm bath refreshes the cerebral organs, invigorates their peculiar powers, removes every obstruction which had gathered by long continued meditation on the brain, and leaves the commerce of its faculties free and unobstructed.

On the use of the *cold bath*, we shall say little, since for those to whom these numbers are dedicated, it can seldom be of any great advantage. That which is of a higher temperature is better suited to their necessities, and although there may be some who have been benefited by a shower-bath, or by plunging occasionally into their Tiber or Ilissus, yet those few will seldom be found among the most sedentary and studious. On the other hand, it is by frequent tepid ablution, that both in the heat of summer and the coldest of winters, the habitual student will be refreshed and invigorated. Bruce, in his account of his travels in Africa, remarks that

when burning beneath the scorching rays of that desert country, and almost fainting with weakness from continual perspiration, a warm bath immediately restored him to strength, as upon first rising in the morning; and one of our particular friends, who has recently experienced all the rigors of a Canadian winter, assures us that in the coldest weather, a warm bath was his greatest luxury.

In order that this heathful luxury may be managed in the manner best suited to the habits of our literary friends, we beg leave to offer them the following rules:

1st. Frequency. The bath should be taken by sedentary men about once a week in winter, and once a fortnight in the summer season.

2d. Temperature. In the coldest weather the temperature of the bath should not be below 90 degrees, and in the hottest, not higher than $97\frac{1}{2}$, which is the natural temperature of the human body. Hippocrates recommended a bath of a temperature a little below that of the body, which in the highest and lowest latitudes, in the heat of summer and

the depths of winter, is always and invariably the same. Notwithstanding these facts, we are certain that the state of the external air has a degree of influence on our ability to bear a hot bath, and the temperature of the weather and the bath should increase together in a regular arithmetical progression, the terms of which and the excesses should be as follows:

When the weather is at	the bath should be at
0	90
30	92
60	94
90	96

From these two rules individuals should vary a little according to their constitutions. Those who are corpulent, or who have been troubled with any cutaneous complaint or scrofulous affection, require a warmer and more frequent bath than those whose habit is more spare, and whose blood is of greater purity.

3d. Time. The best time for taking a warm bath is in the latter part of the forenoon, or late in the evening; it should never be taken when the stomach is full of aliment, nor within at least three hours after the most temperate meal.

4th. Combinations. After having been immersed about ten minutes, the whole body should be well rubbed with a hard brush or coarse crash, and permitted to remain in the bath ten minutes longer; the skin should now be wiped dry, and rubbed with crash till the whole surface is red and glowing. With ordinary caution there will be little danger of taking cold after such management, and all the benefits of the warm bath will be obtained, and all its evils avoided. It is the habit of many to use soap, eau-de-cologne, &c. in combination with the water, but friction unites all their advantages and many others, without altering the nature or properties of the element; it cleanses by mechanical operation, and whilst the warmth of the bath destroys that determination of the blood to the brain which intense study so generally produces, friction excites to more vigorous action the nervous emunctories which are the seat of cerebral excretion; thus do they both tend immediately to relieve the brain, to encourage its development, and to enliven its peculiar operations, as well as to strengthen the

powers of the understanding in a secondary manner, by increasing the strength and vigour of the body.

SECTION III.

Exercise.

That bodily exercise is essential to the preservation of health in men of every age, and of every country, is proved alike by experiment and by observation. To the student it may be considered the most certain safeguard against all those diseases which result from intellectual exhaustion. Inactivity is the great bane of literary men. Under its influence digestion becomes impaired, the mental powers grow torpid and confused, the circulation is obstructed, the exhalation of the skin diminished, and the whole system debilitated. We cannot, in fine, sufficiently impress on the mind of the student, the truth of the well known maxim—*it is easier to rust out than to wear out*; a maxim which applies with equal force to the faculties of the body and the mind.

Exercise, taken in moderate degree and at proper times, is the best of all means for restoring the body to vigour, and relieving the mind from that weariness which always follows long continued application. Not only does it serve to interrupt the current of the thoughts, and direct the ideas into a new channel, but it has the more important power of equalizing the circulation, and thus counteracting that tendency to the brain, the effects of which were alluded to in our general remarks, and are only developed when the evil has existed too long and is too deeply rooted to be easily removed. By increasing too the power of the muscles, and diminishing the nervous sensibility, exercise maintains that just balance of all the bodily forces, which is necessary to health, comfort, and strength.

The advantages of exercise are not however confined to the body. By regulating the circulation of the brain, it refreshes the intellectual powers, and gives to them a spirit and sprightliness, which can be derived from no other source. Especially is this the case when it is taken in a tranquil situation, as,

for example, in the country, in the midst of agreeable objects, and where Nature appears in her most attractive form. There is more in the scene and circumstance of exercise than is generally imagined; and every one who observes accurately and meditates on this subject, must agree with Pliny the younger, who has particularly mentioned how much the motion of the body increases the activity of the mind, and how the shade of forests, and the profound silence which is necessary to the enjoyment of the chase, tend to excite the most invigorating as well as the most delightful emotions.

Moderate exercise, though it serves to refresh the mind, by no means precludes a simultaneous action of some of the intellectual faculties. The memory and imagination are frequently most lively, while the body is in motion; and our most delicious reveries are those which occupy us in our morning and our evening walks. But these are not the occasions for serious and close application; the mind cannot easily fix itself on one subject and pursue steadily a course of abstract reasoning,

while new objects are constantly presented, and new associations tend continually to arise. These more serious considerations must be reserved for a period of retirement and repose; when the mind, satiated with external objects, can return to itself, and to that current of ideas, which for a time had been interrupted. Thus may activity and rest each become useful in its turn; and by regarding this regular alternation, the student may pursue his avocations with success, secure from all those miseries which ever attend on debility and disease. "It is a pitiable mistake," says Rousseau, "to suppose that the exercise of the body can interfere with the operations of the mind; as if the powers of both were not intended to become useful to their possessor." We acknowledge that while toiling up a rocky precipice or indulging in any amusement connected with bodily labor, the student is making no new acquisitions; but we maintain, that even then, his mind is gaining that freshness and elastic power which had been lost by intense study, and which must be restored occasionally in order that the final object of his exertions may be obtained.

While we thus recommend moderate exercise, we would caution the student against indulging in violent exertions, or continuing them for too long a time. Heat, fatigue, or profuse perspiration, are always injurious. That exercise may be useful, it must be daily, regular, and sufficient to maintain and gently to increase the insensible perspiration ; for the interruption of this process is often attended by the most serious consequences, and if it do not itself produce diseases, will certainly aggravate those which usually result from studious and inactive habits.

The most distinguished philosophers of antiquity have recommended exercise as well by their example, as by precept. Socrates delivered his instructions while walking, and as these were mostly conveyed by conversation, this plan was the most philosophical which he could have adopted. Dancing was another amusement of this philosopher ; but observing that those who devoted themselves to dancing had their lower limbs developed at the expense of the upper, he practised fencing also. with a view to restrain, and in a degree coun-

teract this tendency. It was the habit of Plato to lecture while strolling through the groves of Academus, and a large part of his long life was spent in travelling. Cicero frequently dictated portions of his works whilst walking for exercise. Plutarch was not only in the habit of exercise, but recommended it strongly to all as a means of preserving health, and in a particular manner to Men of Letters. Seneca condemned violent exertion, both for its direct effect in causing fatigue, and because, by occasioning a voracious appetite, it leads to excessive repletion. On the other hand, he advised running, leaping, and other similar amusements, suited to the strength, habits, and inclination of each individual. Milton was fond of military exercise. Rousseau preferred walking, and represents with equal force and justice, how large a proportion of the evils which students suffer, might be avoided, were this habit once established and regularly maintained. Pope we all know was a man of great application; he was sick, and Dr. Radcliffe was consulted. The doctor sent down to Mr. Pope this

prescription :—" Apply less, and ride every day ;" he followed it and recovered.

In the use of exercise several circumstances are to be regarded, and judgment should be used in determining its kind, and the time and situation in which it should be taken.

1st. Kind. There are various kinds of sports and games which require bodily exertion, and which thereby form useful means of mental relaxation to the student. Among these we may mention riding on horseback, fencing, walking, and the games of ball, bowls, and billiards ; to these we would add turning and joining as calculated for those who possess a mechanical genius ; and lastly, agricultural labour. From these and many others, a selection may be made according to inclination and circumstances ; all of them are useful, so far as they can be made to contribute to amusement and to health.

2d. Time. It is proper to remark, that the best time for general and active exercise, is before meals ; after we have taken food, much bodily exertion interferes with digestion. On the other hand, the hour succeeding a

meal is not the time for study ; it were best therefore to employ it in such light and gentle exercise as may amuse without inducing any sense of fatigue. By this means the whole power of the system may be devoted to the digestive process, and this will go on in the most perfect and effectual manner. Three or four hours at least should be daily devoted to some species of bodily exertion. The time we here prescribe for relaxation, is, we are aware, an important sacrifice to a scholar. We are aware too that men of letters are in haste to arrive at the height of their hopes and their ambition ; let them go slowly on and they will make more rapid progress. *Festina lente*—let this be their motto, and if they love study ever so well, they will often leave it for bodily exercise :

> Durum ; sed levius fit patientiâ,
> Quidquid NEGLIGERE est nefas.

3d. Situation. It is important that exercise should be taken in a healthy situation, in the open air, and above all, removed from the influence of any noxious miasm. The room too of the student should be spacious

and well ventilated. He should guard himself from sudden changes of temperature, and from exposure, when warm, to a current of air such as to check the perspiration. Such a practice would in any one be imprudent and dangerous ; but to the literary man, all whose habits tend to relax the frame, it must be attended with the most injurious consequences.

Finally,—there is a moral precaution, of equal importance to any thing we have mentioned. There are men who are naturally inclined to sadness and melancholy ; to whom a walk, so far from affording any relaxation, is only an occasion for anxious and gloomy meditation. To such men we recommend to avoid *solitary* rambles ; and by social intercourse to drive away those thoughts which only exhaust the body and the mind. We cannot better close this part of our subject than by referring our readers to the *Eloge de Roussel*, by M. Alibert, Part I. chap. 7, where he both describes the evil and suggests the remedy.

SECTION IV.

Regimen.

The great rule in the choice of our diet is to select those articles of food which are agreeable to the taste, nutritious, and easily digested. Nature has given to man, in common with inferior animals, a sure guide to distinguish those things which are beneficial from those which are injurious; his instinct leads him to seek the good and reject the bad. The appetite may be as safely trusted for a physical, as the conscience for a moral guide,—unless the one has been excited by unnatural stimulants, as the other is sometimes hardened by habitual wickedness. But since among those articles of food which are most agreeable, there may be some which, from debility or peculiarity of constitution, we are unable to digest, experience must come in aid of instinct, teach us to avoid what has once been found hurtful, and to select what will most effectually contribute to our nourishment and vigour.

This is the only direction we can give respecting the choice of the articles of diet. Physicians are too much in the habit of prescribing such a course of regimen as suits a whim or gratifies a fancy, without regarding the wonderful difference in the digestive powers of different individuals. This is partly owing to thoughtlessness, and partly to indolence;—to *thoughtlessness*, because a moment's reflection would teach them how often a viand which is easily digested and proves nutritious to one man, will be speedily rejected from the stomach of another, and produce pain and dyspepsia in a third; to *indolence*, because it suits better the natural disposition of most men to prescribe laws to nature, than to search out those she has imposed upon us. Nothing is more common than for one man to recommend to his neighbour a certain article of food, or course of diet, because it had been exceedingly serviceable to himself. But this reasoning is as fallacious as it is common. When we can invent a mask which will suit every human face with the same accuracy, we will subscribe to the peptic precepts which

have been laid down in the books, and the vulgar reasoning we have censured above. Until then, we must believe that the instinct and experience of each individual must together select his appropriate diet, and all the physician can do is to state the precautions by which the articles that have been thus chosen may be made most readily and perfectly to effect their object.

1st. Mastication. In the first place, it is important that our food be perfectly masticated; and that those substances which do not require this process should be retained in the mouth long enough to excite the action of the salivary glands. The degree to which mastication should be carried, depends on the nature of the article, although the celebrated Dr. Kitchener has laid down one invariable rule for this, as well as every other process connected with our diet. "To chew long and leisurely," says he, "is the only way to extract the essence of our food, to enjoy the taste of it, and to render it easily convertible into laudible chyle, by the facility it gives to dissolve it without trouble. From thirty to

forty may be given as the mean number of munches that solid meat requires, to prepare it for its journey down the *red lane*. Mastication is the source of all good digestion. The sagacious gourmand is ever mindful of his motto,—

'Masticate, demicate, chump, grind, and swallow.'

The four first acts he knows he must perform properly, before he dare attempt the fifth."

In the same ridiculous light we view all rules which are prescribed with an accuracy which would be warranted only by that similarity in the constitutions of men, which can never exist. It is, however, of the highest importance for all, particularly for those in whom sedentary habits have weakened the digestive apparatus, to remember that thorough mastication is absolutely necessary to prepare food for easy digestion, and that by mingling with the mass a quantity of saliva, it carries with it to the stomach that secretion which is designed by nature to promote the healthy action of that delicate organ.

2d. Quantity. A celebrated scholar, and one of the brightest ornaments of the bench,

recently remarked to us that he had seldom seen a great student who was not a great eater; yet the quantity of food proper for sedentary men is less than that required by those whose habits are more active. Whenever the appetite has been indulged to excess, a dull pain is felt in the pit of the stomach, which is the effect of laborious digestion; and the consequences of repeated indulgence will be pains in the head, dizziness, and other symptoms of dyspepsia. When the stomach is filled with food, an unusual quantity of vital energy is required by that organ; ubi stimulus ibi affluxus—if then the student resumes his studies whilst in this state, he draws to the brain a portion of that energy which the stomach cannot relinquish, and thus is a contention kept up between the two organs, by which each is deprived of its proper quantity of vital fluid, and the powers of both consequently debilitated; enervation of the intellectual faculties and the horrors of dyspepsia are both induced, and the health and the hopes of the student are blasted together.

3d. Variety. One half of the diseases from which scholars suffer, are the result of eating—not so much articles which are indigestible, but, as we have remarked, too great a quantity of food ; and this evil is generally induced by dining on a *variety* of dishes. The stomach can digest an ounce of beef and an ounce of mutton together, as easily as two ounces of either of them ; but when the appetite is satiated by one article, another, which has a different flavour, will renew it, and thus does variety lead to that repletion which is the cause of so much pain and so much constitutional derangement in literary men. By uniformly shunning, therefore, a variety of food, they will be proper judges of the degree of their natural appetite—that physical guide which should ever be consulted.

4th. Wines. On this subject we will only remark that an inordinate use of wine and ardent spirits is a failing seldom observed in literary men, and one therefore on which we have little to say here. In hot weather, when the system is subjected to the relaxing influence of continued heat, a little brandy and

water *with* dinner will be found salutary, though it is exceedingly injurious when taken *before* a meal to excite an unnatural appetite, or when taken at all in the winter season. Water, when it can be obtained in its purity, is the most agreeable, natural, and nutritious drink; it facilitates digestion, and prevents the formation of acid in the stomach. A glass or two of good old Sherry, Madeira, or Port, is an agreeable and salutary stimulus to the digestive function when taken *after* dinner, but nothing is to be more studiously avoided than a habit of taking a greater quantity.

> Ut Venus enervat vires, sic copia vini,
> Et tentat gressus, debilitatque pedes.

5th. Temperature of Food. In men of sedentary habits, the office of the skin is performed with little activity, and the effect of great heat introduced into the stomach is more permanent than in those in whom perspiration is free and abundant. Students are often troubled with a sensation of coldness, particularly in the extremities, which is the result of languid circulation, and which renders the application of artificial heat exceedingly grate-

ful ; therefore are they more liable than others to swallow their food too hot, as well as less able to resist the deleterious influence of this prevailing error. Artificial heat affects the health by destroying the muscular tone of the stomach, vitiating its secretions, and inducing painful and dangerous diseases of the liver. The native children of the forest, who are strangers to the artificial luxuries of refined life, subsist on aliment of a temperature no higher than that of their own bodies, and they are generally hardy and long lived, until the simplicity of their habits is interrupted by the adoption of the vices which prevail among the civilized invaders of their soil : and if nature teaches this lesson to the rover, it surely ought not to be neglected by those for whom sedentary habits render it infinitely more requisite.

6th. Frequency. In men of learning the process of digestion is performed with so much languor, that it is necessary food should be taken but seldom and slowly. Three meals a day, one liberal, and the other two slight, are abundantly sufficient ; and every student

should allow himself one hour at least for dinner. A glass of pure cold water should be taken early in the morning, and another of good wine, and an apple, perhaps, or some such light supper, would not be injurious at night; but between the three regular meals, six hours should elapse, that the stomach may digest perfectly its contents before it receives an accession of aliment. A full meal just before bedtime is *generally* innocent or injurious, as habit rather than the constitution happens to make it; and, therefore, many men live to great age who sup richly every night: yet does it promote a determination of blood to the head, and by increasing that tendency by which study injures us, it materially enhances its evil consequences, and incapacitates us for remaining long at our labour. Thus are the object and the health of men of letters sure to be defeated by such a practice, however innocent habit may render it to the vigorous and active, to those who think little, and never deeply, who exercise much, and never study.

7. Conduct after Meals. Nothing in the history of a student is more common than for him to hurry through his dinner, and fly back at once to finish the book in which he had become interested, or to complete the figure or the argument from which he had been reluctantly summoned. To this subject we have already alluded under the head of *Exercise*, and we cannot too strongly impress on the minds of our literary friends the extreme imprudence, and eventual results of this almost universal custom. Domestic or other avocations which are calculated to excite without fatiguing the attention, are the most proper and healthful employment for the hour succeeding dinner; light conversation on the passing events of the day, is an agreeable recreation for this period, or the student may then follow the advice of Marcus Antonius, who has said,—"When you would recreate yourself, reflect on the laudable qualities of your acquaintance." This agreeable occupation exhilarates, at the same time that it gently exercises both the feelings and the mind.

On the whole, temperance and sobriety are the great principles to which nearly all the rules of regimen may be referred. Addison observed, that when he saw a fashionable table set out in all its magnificence, he fancied that he saw gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambush among the dishes; and we may add, that when we see students hurrying through their repast, as if it were a penance, we imagine the ambushed enemies fast drawing their snares over the unsuspecting victims.

By maintaining the vigour of the mind and body, temperance becomes the parent of all other virtues. It is this alone which can preserve the system in that nice balance which is necessary to the cultivation of the intellectual powers; it is this alone which gives to the mind that clearness by which it is fitted for the investigation of truth; and it is this alone which can enable us to attain advanced life in the full possession of our faculties. Temperance renders our operations vigorous and effectual; and by making study less fatiguing, enables us to continue our application for a longer

period than we could do without its aid. The history of celebrated men affords us models of sobriety; Plato, Galen, Cicero, Virgil, Gassendi, Newton, were of this number. The life of Cornaro is an example of the good effects of temperate habits, and the consequences which result from an opposite course. He relates that he was forced to abandon those indulgencies to which his inclination led him, by finding himself, at the age of thirty-five years, subject to frequent attacks of the gout, and with a constitution so impaired, as to afford little hope of his recovery. He however made the experiment, which succeeded beyond his hopes. He prescribed to himself certain rules, to which he resolutely adhered; and at the age of sixty years, when he wrote his work, was in full strength both of mind and of body.

SECTION V.

Female Society.

In our preceding pages we have adverted to the best modes of amusement and relaxation for those hours, during which the usual employments of the student are suspended. In making choice of these amusements, reference must be had to the peculiar habits of men of this character; what to vulgar minds would afford satisfaction, can have no charms for them; they require something intellectual, even in their intervals of occupation; and their pleasures must partake more or less of that exalted character which belongs peculiarly to their serious employments. Nothing is so well calculated to effect the object which we have mentioned, nothing so admirably fitted to fill up the elegant leisure of the scholar, as the society of women. That the society of the intelligent and refined of either sex can afford great pleasure, and that to those who are capable of enjoying it, it is the greatest of all enjoyments, is undoubt-

ed ;—but the softer sex must be allowed to possess some peculiar advantages. Conversation with men requires some exertion, exacts some labour ; there must always be something more or less approaching to contention, in discussions with those who are constituted like ourselves. If our opinions are different, there will be dispute in maintaining,—if similar, rivalship in expressing them ; and in consequence there will be more or less effort. In conversation with women there is nothing of all this ; nature has established a mutual spirit of concession between the sexes, which prevents it. If we dispute with a female, it is because by so doing we protract the pleasure of the conversation. If we assent to her opinion, it is the heart which yields before the understanding, and the latter becomes a willing slave to the former. The man of letters experiences this more than any other. Habitually devoted to what is beautiful and engaging, he finds in the society of women his fairest visions realized. Their gaiety charms, and their wit amuses him ; while on the other hand, he finds, in the hope of creating a cor-

responding emotion, both the motive and the means of eloquence.

From the most remote antiquity, at least as long as the sciences and the arts have been cultivated, they have derived more or less aid from this reciprocal feeling, which attracts the sexes towards each other. It is generally believed that Sappho is indebted to her love for Phaon, for much of that celebrity which her beautiful poetry has obtained. The beauty and wit of Aspasia of Miletus, made her house the resort of the science and literature of Greece; all who were distinguished by taste and refinement, flocked to the lectures which she delivered on eloquence, philosophy, and politics. Socrates, Pericles, Alcibiades, were among her disciples; and the former attributed to her instruction all the eloquence which he possessed. Cicero, so celebrated for the purity of his style, asserts that he had perfected it in the polished society of Roman ladies. Pliny the younger, while engaged in the ardent pursuit of learning, found his highest gratification in the society of Calpurnia, whose fondness for him extended itself to

those studies in which he took so lively an interest. In more modern times we have the example of Descartes, who passed at the court of Elizabeth, Princess of Bohemia, his scholar and his friend, the most happy period of his life. He kept up with her a constant correspondence; and when she was unfortunate, offered her that sympathy, which his own experience of suffering so well fitted him both to apply and appreciate. The attachment of this philosopher to Christiana, Queen of Sweden, is well known. This great princess valued his society so highly, that during the rigors of a northern winter, she received his visits at the hour of five in the morning; a plan which must have imposed a heavy penance both on the philosopher and herself. Many letters of Frederick II. to the countess of Camas, prove how much he valued those intervals of business which he could devote to the conversation of agreeable and intelligent woman. Zimmermann devoted his leisure to the society of his wife and some of her female friends, who added to all other charms of the sex, those of an elegant and accomplished

mind ; and he found in it the best remedy for that melancholy to which he was so remarkably subject. We might lengthen this list by the names of many other men of equal celebrity ; but the familiarity of our readers with literary history renders it unnecessary.

It will be observed that in speaking of the pleasures of female society, we have attributed to women something more than the power of fascinating by their beauty, or of amusing an idle hour by their gaiety. These indeed are the qualities of the sex ; but those who possess talents and refinement can do more. Such women are the most valuable, as well as the most delightful companions. While their facility of association fits them to engage in any subject, the quickness of their perceptions and fancy enables them to place in a new light that to which their attention is directed. Some women have become distinguished for the depth and success of their scientific researches, while many have been known in conversation to suggest ideas which have proved the germ of the most profound and distinguished works. Condillac says that the idea of his treatise on

the Sensations, was first suggested by some considerations which Mad'lle Ferrand had transmitted to him, on the mode in which our ideas are acquired. Zimmermann confessed that his wife was the best critic of his works, that she understood English as well as himself, and Italian much better,—and in our own time we have seen a Madame de Stael, displaying equal brilliancy of imagination and profoundness of reasoning, and boldly coming forward to contend on that field which the other sex had considered exclusively its own.

We will conclude these remarks by suggesting to our fair friends that motive for cultivating their minds, which we are sure will weigh with them more than any other,—viz. the means it will afford them of doing great and important good. Women are neither required nor expected to gain a profound knowledge of the sciences, far less do they add to their charms by a *display* of their acquirements; but a cultivated taste, and an acquaintance with the various subjects of knowledge, are necessary to give the female character its just weight in polished society, and,

by enabling them to enter into the feelings and views of those around them, to render them what they should be, the most delightful companions of our hours of relaxation, and the most valuable friends and supporters in periods of melancholy and sorrow. By the versatility of their conversational talents, the profound reflections which fatigue the brain of the student are interrupted by more pleasing and enlivening ideas ; by the corruscations of their wit, his darkest hours are most easily and effectually enlightened ; and by the mild light of their countenances, when animated by the expression of intelligence, his finest feelings are aroused, and the energies of his whole system refreshed and invigorated.

SECTION VI.

Travelling.

In concluding our observations on the disorders of literary men, we shall offer a few remarks on travelling. In discussing this subject it should be remembered that our schol-

ars usually travel *in Europe* when their ill health will not allow them any enjoyment at home ; and the voyage across the Atlantic is not the least important part of this excursion. The stomach is usually and thoroughly evacuated at the commencement of the voyage ; and the change of air, particularly from a varying and adulterated, to a steady, pure, and bracing atmosphere, interrupts the progress of incipient disease, and introduces new trains of action. In addition to the tonic and salutary influence of sea air, the constant motion of the ship is to the passenger an uninterrupted exercise of every part of the body, and particularly of the limbs, by which he holds and supports himself in an upright posture. The wonderfully powerful effect of these causes, coming as they do after the stomach has been for several days relieved of its load of aliment, is strikingly evinced in the immense quantity of food which is craved, consumed, and digested, by those who sail upon the deep.

When one quits too the soil with which the dreams of his ambition have ever been associated, and the friends and the people

among whom he sought for honourable distinction, and gives himself wholly up to the pursuit of health in other and far distant climes, he involuntarily lays aside those books which no persuasion could induce him to relinquish whilst at home, and from the steady labour of deep and unceasing thought, is unconsciously transported into the region of those airy nothings which amuse a man at sea. Hours are often passed, when on the ocean, in chasing a goat round the deck, making traps, kites, and toys, by those who would think themselves mad if caught in any occupation but grave study at home; and thus is the mind wonderfully relieved from those intense and laborious exertions which had so long preyed upon its strength and threatened its destruction. When the invalid traveller, then, first lands on a foreign shore, he finds his limbs more strong, and his intellectual faculties more fresh, than when he embarked, and should a Phrenologist but see him at dinner, he would venture the credit of his system on the wonderful development of his organ of *Destructiveness*. All these changes have oc-

curred in consequence of the alteration produced, by the *tout-ensemble* of a sea voyage, in the determination of the blood,—its tendency to the head which had well nigh ruined the powers of the brain, is effectually checked, and that equilibrium restored which we have asserted to be necessary to mental and bodily sanity and vigour.

The discrimination of our literary friends will teach them that it is only before structural disease has occurred, before the texture of the parts oppressed is absolutely destroyed, that all these benefits can be reasonably anticipated, and that the evil, when surmounted, would most readily recur, unless the tone of the cerebral mass, the strength of the digestive powers, the vigour of the limbs, and the equilibrium of the circulation, are rendered permanent by a continuation of the means by which they have been regained. Hence should the student not only commence travelling early, but continue it after he feels himself recovered. New fields of observation, new sources of amusement and instruction are continually presenting themselves to interest his feelings,

delight his imagination, and diversify his thoughts, every mile he travels in the old world, and his spirits are cheered and invigorated by the nature and the variety of the scenes by which he is constantly surrounded. How salutary as well as agreeable must be the thousand associations which, requiring no exertion to arouse or labour to retain, play in easy and rapid succession in the mind of him who views with the eye of a scholar, as well as of a stranger, the lofty summits of Ben-lomond and Ben-venue, which rise so majestically in the western borders of Scotland, or gazes in silent rapture on the calm bosom of Loch Katrine, as it reflects the soft rays of the setting sun. How many thoughts and emotions, which excite without fatiguing the mind, are hourly occurring to the student as he travels along the highly cultivated fields, or walks about the beautiful villages, or the immense and busy cities of England ; inhales the invigorating atmosphere, and mingles in the unrivalled gaiety and splendour of the French metropolis ; wanders among the Alps ; lingers amid the relics of Roman magnifi-

cence, or beholds that portion of the earth which is most hallowed in the history of learning and of liberty, blasted by the barbarity of the unhallowed Turk!

It is not only the nature of these occupations, but their *variety*, which makes them salutary and invigorating to those who have suffered from too sedentary and monotonous a life. When the charm of novelty is gone, the scholar ceases to be excited, and is either led into investigations which will engage his attention too deeply, and into those trains of profound reflection which he ought to avoid, or else he will sigh too often for his native shores, and glide into a painful and enervating melancholy. The pleasure we derive from visiting a foreign country, is not so much from any thing we find there better or more capable of subserving the wants and promoting the comforts of life, as from the novelty every thing presents, and the opportunity and facility we enjoy of observing the peculiarities of different nations. The traveller may gaze with delight on the splendid scenes of European extravagance, but the eye of an Ameri-

can is soon dazzled by the glitter of royal gold, and turns from it with contempt; he may admire the beauty and richness of that polished country to which nature and art seem to have been rival benefactors, but let him be detained there after his curiosity is gratified, and he will tell you the finest prospect he enjoys is when he looks back to his native shores, and images himself in the midst of those who have endeared to him the very soil on which they tread. When, therefore, the charm of novelty is gone, the student may not only safely, but with advantage, return to his home to enjoy its surpassing pleasures, to his studies to pursue them with more prudence and more benefit, though less exclusively than before.

Lastly, we would remark, that travelling is too commonly the resort of literary men, when it is too late to be of service to them;—it is a remedy, which, though in itself agreeable, is usually delayed, until, by the neglect of the precautions we have mentioned, the feverish brain has become too sick to be relieved, the digestive functions too much de-

ranged to be regulated, the lungs permanently diseased, and the power of constitutional reaction irrecoverably lost. The disadvantages of travelling at this advanced period of disease, are as great and melancholy, as its benefits at an earlier stage are certain and permanent. When the strength and the hopes of the traveller alternately rise and fall as the sun-beam and the shade come over him, the unavoidable exposures to which he is subjected more than counteract any invigorating influence which change of climate, and scenes that are novel and agreeable, can exercise on his frame. He cannot enter with freedom into the society and amusements of one country, and when they become tedious, seek for new sources of enjoyment and instruction in another; he must make his health the sole *business* of his life,—his attention to the precise state of the atmosphere and to his own sensations must preclude the unrestrained enjoyment by which alone the powers of the constitution are to be restored: thus feelings of sadness, and exposure and fatigue which his disease will not allow him to bear, add to,

rather than alleviate his malady, and he soon finds that he left his much loved home too late, that he has left it, alas! forever.

Under these circumstances, and far from the bosom of affection, what avails all that Europe—all that the world can offer, to cheer the heart of the declining scholar, or soften the pillow on which he feels that he must soon sink in endless sleep. If every other argument should prove too weak to induce our literary friends to seek early, and under softer and more congenial skies, for a restoration of health when it seems to be departing from them, we cannot but hope that the reason we have here urged, will convince them of the danger of delay. "It is a sad thing to feel that we must die away from our own home. Tell not the invalid who is yearning after his distant country, that the atmosphere is soft, that the gales are filled with balm, and the flowers are springing from the green earth; he knows that the softest air to his heart, would be the air which hangs over his native land; that more gratefully than all the gales of the south, would breathe the low whispers of anxious

affection ; that the very icicles clinging to his own eaves, and the snow beating against his own windows, would be far more pleasant to his eyes, than the bloom and verdure which only more forcibly remind him, how far he is from that one spot which is dearer to him than the world beside. He may indeed find estimable friends, who will do all in their power to promote his comfort and assuage his pains ; but they cannot supply the place of the long known and long loved ; they cannot read, as in a book, the mute language of his face ; they have not learned to wait upon his habits, and anticipate his wants, and he has not learned to communicate, without hesitation, all his wishes, impressions, and thoughts, to them. He feels that he is a stranger ; and a more desolate feeling than that could not visit his soul. How much is expressed by that form of oriental benediction, *May you die among your kindred?*"

Thus we have given a plain unvarnished account of those circumstances in the ordinary

life of the scholar, which must be regarded in order to insure sound health, long life, and the attainment of those objects which cannot be accomplished without a vigorous exercise of the intellectual powers. By addressing the understanding of our literary friends, and explaining to them the why and wherefore, we have endeavoured to illustrate the several points hinted at in the general remarks with which this volume commenced. By a careful review, it will be seen that temperance and exercise are the grand and most imposing of all those prophylactics which the nature of their pursuits renders indispensible to the preservation of health. *Natura paucis contenta est: et temperantia cum actione contra morbos prophylaxis.* There are however other circumstances, which the peculiar habits of literary men raise into an importance which does not belong to them when applied to others. These also we have endeavoured to set forth, and in conclusion beg leave to remark, that all necessary precautions will be adopted with more facility, if for each there be allotted a time. The twenty-four hours

should be divided into three equal parts. *Eight hours should be given to sleep, eight to study, and the remaining eight should be occupied by exercise, amusement, meals, and those relaxations which are most proper to cheer and invigorate the corporeal and intellectual faculties.*

But whilst we recommend to the student regularity in all things, we must guard him against the error of becoming too much the slave of habit. The substances we take and the hours of our meals should be occasionally varied. An undeviating adherence to the same routine both becomes wearisome, and puts it out of our power ever to change without danger. Besides, as Rochefaucault observes, it is paying too great a tax even for health, when its preservation is made the business of our life. In this, then, as in other things, we must hold fast the golden mean, and by keeping equally far from austerity and licentiousness, secure to ourselves that comfort which is the sure consequence and the certain reward of well regulated habits.

The following Table illustrating the ages attained by some of the most distinguished literary persons in ancient and modern days, may be examined, we think, with some interest. It is mostly extracted from the work alluded to in our preface. Those marked thus * died through violence or accident.

Name.	*Age.*	*Country.*
*Winckelmann	50	Germany.
Kiel.	50	Scotland.
Brumoy	50	France.
Marot	50	do.
*Condorcet	50	do.
Pliny the younger	50	Italy.
Scarron	51	France.
Simpson	51	England.
Smollett	51	do.
Tasso	51	Italy.
Virgil	52	do.
Shakspeare	52	England.
Tournefort	52	France.
La Bruyère	52	do.
Clairaut	52	do.
Molière	53	do.
Cegnard	53	do.
Rlarke	54	England.
Descartes	54	France.
Fourcroy	54	do.
Quinault	54	do.
Burlamaqui	54	Italy.
Davila	55	do.
Camoens	55	Portugal.
Hutcheson	55	Scotland.
Gray	55	England.
Tycho Brahé	55	Denmark.

Name.	*Age.*	*Country.*
*Pliny the elder	56	Italy.
Dante	56	do.
Schaunat	56	Flanders.
Pope	56	England.
Helvetius	56	France.
Mendelsohn	57	Prussia.
Ovid	57	Italy.
Horace	57	do.
Congreve	57	England.
Tscharner	58	Switzerland.
Guiciardini	58	Italy.
*Bailly	58	France.
Ariosto	59	Italy.
Kepler	59	Germany.
Racine	59	France.
Bayle	59	do.
Demosthenes	59	Greece.
Saussure	59	France.
Lavater	60	Switzerland.
Gesner	60	do.
Butler Joseph	60	England.
Homer	60	Greece.
Desfontaines	60	France.
La Mothe Houdart	60	do.
Montaigne	60	do.
Mosheim	61	Germany.
Galvani	61	Italy.
Maupertius	61	France.
Villaret	61	do.
Boccaccio	61	Italy.
Charron	62	France.
Freret	62	do.
Puffendorf	63	Sweden.
Burton Robert	63	England.
Mandeville	63	Holland.
Nieuwentyt	63	do.
Fenelon	63	France.
Aristotle	63	Greece.

Name.	*Age.*	*Country.*
Homberg	63	Batavia.
Boyle	64	Ireland.
De Thou	64	France.
La Harpe	64	do.
Blondel† David	64	do.
Bentivoglio	65	Italy.
Hume	65	England.
Sydenham	65	do.
Tillotson	65	do.
Quevedo	65	Spain.
Schlichting	65	Poland.
Condillac	65	France.
Bacon	66	England.
Milton	66	do.
Zimmermann	66	Switzerland.
J. J. Rousseau	66	Switzerland.
Graswinckel	66	Holland.
Huygens	66	do.
Walther	66	Germany.
Werner	66	do.
Montesquieu	66	France.
D'Alembert	67	do.
Burke	67	Ireland.
Hevelius	67	Germany.
Schmeizel	68	Russia.
Fabricius	68	Germany.
Gresset	68	France.
Duclos	68	do.
Blondel Francis	68	do.
Lessius	69	Brabant.
Erasmus	69	Holland.
Muschenbroeck	69	do.
Baronias	69	Italy.
Paul Jove	69	do.

† This celebrated ecclesiastic had a very singular way of studying; he lay on the ground, and had around him the books he wanted for the work in which he was engaged.

Name.	*Age.*	*Country.*
Valisnieri	69	Italy.
Cervantes	69	Spain.
Berkeley	69	England.
Origen	69	Egypt.
Scaliger	69	France.
Beaumarchais	69	do.
Abbadie	69	do.
Pelisson	69	do.
*Ramus	69	France.
Madame Dacier	69	do.
Mascaron	69	do.
Dryden	70	England.
Temple	70	do.
Selden	70	do.
Copernicus	70	Poland.
Boerhaave	70	Holland.
Leibnitz	70	Germany.
Tissot	70	Switzerland.
Petrarch	70	Italy.
Stephens Henry	70	France.
Crebillon	70	do.
Nollet	70	do.
Rousseau, Jean B.,	70	do.
Rabelais	70	do.
Le Sage	70	do.
Nicole	70	do.
Lémery	70	do.
Borelli	71	Italy.
Fracastor	71	do.
Léti	71	do.
Casaubon	71	Switzerland.
Linnæus	71	Sweden.
Gronovius	71	Holland.
Graevius	71	do.
Lausberg	71	Flanders.
Seneca	71	Spain.
Racine	71	France.
Diderot	71	do.

Name.	*Age.*	*Country.*
Dacier	71	France.
Chaucer	72	England.
Richardson	72	do.
Robertson	72	do.
Van Swieten	72	Holland.
Burnet	72	Scotland.
Sannazarius	72	Italy.
Bourdaloue	72	France.
Barthez	72	do.
Malherbe	72	do.
Confucius	73	China.
Bonnet	73	Switzerland.
Camden	73	England.
Locke	73	do.
Lopez de Vega	73	Spain.
Mezerai	73	France.
La Condamine	73	do.
Dodart	73	do.
Pothier	73	do.
De Sacy	73	do.
Nelle	74	Franconia.
Hamilton	74	Ireland.
Johnson	74	England.
Barros	74	Portugal.
Rancé	74	France.
La Fontaine	74	do.
Destouches	74	do.
Vauban	74	do.
Stahl	75	Germany.
Heister	75	do.
Usher	75	Ireland.
Sheffield	75	England.
Scaliger	75	Italy.
Reaumur	75	do.
Bouhours	75	do.
Perrault	75	do.
Mabillon	75	do.
Frederic II.	75	Prussia.

Name.	*Age.*	*Country.*
Cardan	75	Italy.
Sanctorius	75	do.
Solis	76	Spain.
St. Augustin	76	Barbary.
Wolff	76	Silesia.
Prideaux	76	England.
Mably	76	France.
Buchanan	77	Scotland.
Euler	77	Switzerland.
Bembo	77	Italy.
Bossuet	77	France.
Galileo	78	Italy.
Cullen	78	Scotland.
Swift	78	Ireland.
Roger Bacon	78	England.
Fléchier	78	France.
Mallebranche	78	do.
Corneille	78	do.
Galen	79	Anatolia.
Spallanzani	79	Italy.
Euripides	79	Greece.
Kircher	79	Germany.
Marmontel	79	France.
Massillon	79	do.
Ménage	79	do.
Thucydides	80	Greece.
Juvenal	80	Italy.
Young	80	England.
Rollin	80	France.
Vertot	80	do.
Plato	81	Greece.
Warburton	81	England.
Mead	81	do.
Buffon	81	France.
Polybius	82	Greece.
Zenocrates	82	do.
Duhamel	82	France.
Fleury	82	do.

Name.	*Age.*	*Country.*
Hoffmann	83	Germany.
D'Aguesseau	83	France.
D'Aubenton	83	do.
Gleim	84	Germany.
Franklin	84	America.
Metastasio	84	Italy.
Raynal	84	France.
Anacreon	85	Anatolia.
Newton	85	England.
Swedenbourg	85	Sweden.
Halley	86	England.
Young	86	do.
Mirabeau	86	France.
St. Pierre	86	France.
Cassini	87	Italy.
Crébillon	88	France.
Sophocles	90	Greece.
Saint Evremont	90	France.
Huet	91	do
Wren Sir C.	91	England.
Wilson Thomas	93	do
Hans Sloane	93	Ireland.
Vida	96	Italy.
Isocrates	98	Greece.
Simonides	98	Isle of Ceos.
*Zeno	98	Cyprus.
Saadi	99	Persia.
Herodian	100	Greece.
Fontenelle	100	France.
Gorgias	107	Sicily.
Hippocrates	109	Isle of Cos.

THE END.